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In the above letter, "W. C. Search" denies the accuracy of our translation of the Greek copy of the Book of Maccabees. "W. C. Search" does not point out in what our translation is wrong. We presume that he would have done so if he could. To leave him no excuse for not doing so, we give here the Greek of the whole passage, and the translation of it, as given in our last number:—

43. τοιησαμενος τε κατ' αυδρολογιαν καταπενασθαματα εις αργυρου δραχμας δισχιλιας, απεστειλεν εις Ιερουσαλημ προσαγγισιν περι αμαρτιας θυσιαν, πανν καλως και απτειως πραττων, υπερ αναστασις διαλογιζομενος.

44. εις γαρ μη τους προπεπτυκοτας ανατηναι προσεδοκα, περισσον αν ην και ληρωδες υπερ νεκρων προσευχοθαι.

45. ειτ' εμβλεπων τοις μετ' ευσεβιας κοιμωμενοις καλλιστον αποκειμενον χαριστηριον, ουα και ευσεβης η επινοια διεν περι των τεθνηκοτων τον εξιλασμον εποιησατο, της αμαρτιας απολυθηναι.

Now, let "W. C. Search," or any one else, show us what Greek word in the above passage we have translated wrong, and how it ought to have been translated. If no one can do this (as we know they cannot) what use is there in saying that our translation is wrong?

What reason does "W. C. Search" give for denying the correctness of our translation? Nothing but this, that (*as he says*) Bishop Jeremy Taylor has quoted and explained the passage as "W. C. Search" does. Now, suppose that Bishop Taylor had quoted the Douay translation, without even looking at the Greek, will that prove that we have translated the Greek wrong?

But we have more to say upon this quotation from Bishop Taylor. "W. C. Search" thus introduces it:—"Within the last day or two I have had the satisfaction of finding my view and argument on 2nd Maccabees *confirmed by no less an authority than Bishop Jeremy Taylor*. . . . This learned doctor, in his *Liberty of Prophecy*, sec. 20, n. 11, p. 345, *thus expresses HIMSELF*."

Now, it is quite true that the passage which "W. C. Search" thus introduces and quotes is found in that work of Bishop Taylor to which "W. C. Search" refers; and it is quite true that this passage agrees with "W. C. Search's" argument; but it is quite false that this argument is *confirmed by Bishop Taylor's authority*, or that Bishop Taylor "*thus expresses HIMSELF*."

"W. C. Search" has left out certain words of that passage, as it stands in Bishop Taylor's "Liberty of Prophecy" (the book which "W. C. Search" refers to for it). Bishop Taylor put in a parenthesis of *three words*, and "W. C. Search" left them out! It is for us to supply them; thus—"We find (*SAYS THE ROMANIST*) in the history of the Maccabees," so Bishop Taylor wrote it; but on looking back to "W. C. Search's" letter, our readers will see that "W. C. Search" left out the words, "says the Romanist," and instead of them he asserts, "*this learned doctor thus expresses HIMSELF*."

Thus Bishop Taylor *expressly states* that he is only reporting to us what the Romanists say for themselves, and "W. C. Search" LEAVES OUT this express notification, and gives us the passage as *Bishop Taylor's own judgment* in the matter!

What can we say to such dealing as this? All we can say to it is this, that we find in the writings of the leading Roman Catholic controversialists, what appears to us very like a systematic employment of falsehood and fraud, to make authorities appear to be for them which are directly against them. We shall give in our next number some other instances of the way in which the principal Roman Catholic controversialists have quoted the authority of Bishop Taylor with similar unfairness.

In dealing with such a system we have no argument but to expose its falsehood, and to leave it to the consciences of Roman Catholics who sincerely seek for truth to consider for themselves, as they regard the salvation of their own souls, whether they can expect to be guided into truth by those who seek to lead them by such means.

We beg "W. C. Search" distinctly to understand that we do not at present charge him with falsehood or fraud. He may be able to show that he has only been

deceived, and not a deceiver in this matter. We know that most Roman Catholics take their authorities, not from the authors themselves, but from extracts given in modern Roman Catholic books of controversy, and thus they are often deceived. If "W. C. Search" did really consult Bishop Taylor's own book, and did himself cut out the words, "says the Romanist," he is without excuse, and must bear the blame himself; but if he took his quotations from any modern Roman Catholic book which had already left out the words, we must hold him excused from any intention of falsehood, and will only ask him to mark in future how apt such books are to deceive him. Or if he can tell us of any modern edition of Bishop Taylor's "Liberty of Prophecy" in which those words are omitted (telling the date of that edition, and where it was printed), we shall also hold him excused; though this will not support his argument, because those words are in all the editions published by Bishop Taylor himself during his lifetime. We do not know of any such modern edition, nor do we suppose that such a one exists.

But we remind "W. C. Search" that, in order to have the benefit of this excuse, he must tell us from what book he took his quotation; and we now call upon him, in justice to his own character, to tell us the name of the book from which he took this quotation. If he do not answer this, he must bear the blame himself.

The other arguments in his letter require but little notice. He tells us that the festival for which our Saviour is said to have gone up to Jerusalem, in the Gospel of St. John, ch. 2, v. 23, was a feast established by Judas Maccabeus. We cannot believe this, for this simple reason, that the Apostle himself, in the very verse to which "W. C. Search" refers, tells us expressly that that feast to which our Saviour went up was the feast of the passover or pasch; and we suppose that "W. C. Search" will not ask us to believe that the passover was instituted by Judas Maccabeus. "W. C. Search" probably intended to refer to I Macc., ch. 4, v. 59, and to John, ch. 10, v. 22. But this festival had nothing whatever to do with sacrifice or prayer for the dead.

"W. C. Search," in the above letter, quotes the Book of Ecclesiasticus as Scripture. Now, in "W. C. Search's" letter, in our last number, he took us to task for saying that he had quoted the Book of Maccabees as Scripture, and affirmed that he had quoted it only as a historical testimony, and required us to meet his argument on this ground. Surely he must know that the Book of Ecclesiasticus has no more claim than the Book of Maccabees to be *inspired Scripture*.

"W. C. Search" also quotes I Cor., chap. 15, verse 29. We ask him does the Church of Rome now practise "baptism for the dead," in the sense which he now seeks to put upon that verse? Would not the Church of Rome now say that to practise what he thinks to be the true sense of that verse, would be an impious blasphemy? How comes it that they, who profess to have an infallible guide to the true sense of Scripture, so often quote Scripture in a sense directly opposed to their own infallible guide?

We shall give in our next number the instances we have promised of the fraudulent appeal to Bishop Taylor's authority, which the chief Roman Catholic controversialists are so fond of making. In the meantime we call on "W. C. Search" to clear himself from this imputation, by telling us the name of the book from which he quoted the passage, which he gives from Bishop Taylor's "Liberty of Prophecy."

Notes and Queries.

Can any one explain why, in the Roman Catholic creed, the Creed of Pope Pius the Fourth, the word "AMEN" is put in the middle and not in the end? Or is there any other instance in the Catholic Church, since it began, of this word *Amen* being put in the middle of either a profession of faith or a prayer, and not at the end of it?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

"A Friend to Truth" wishes to know if he be correct in saying that the Church of Rome does not allow the sacrament of Extreme Unction to a criminal that is to be executed?

FARM OPERATIONS FOR SEPTEMBER.

HARVEST operations will be the chief employment during the month; and, notwithstanding the previous inclement weather, the present has turned out very propitious, the change has come in time to save much corn that was in a very doubtful and hazardous way; and from all we can see or learn, the present harvest promises to be, if anything, over an average one, if the present fine weather continues.

Harvesting.—Proceed vigorously in cutting the corn crops, as they get matured. Avoid cutting while the crop is wet with rain, in this state it will not be fit to bind, particularly if there be much grass or weeds amongst it, and it will be hazardous to leave it in *ledge* on the ground. Seize, therefore, every opportunity to cut

at once. The stooks will be the better of not being capped, if the weather holds dry; but on the approach of rain, lose no time in doing so. When thoroughly seasoned carry to the haggard, stack and thatch without delay. Field-stacking should be avoided as much as possible, much waste attends it, and much loss of time; the frequent handling of the sheaves shed the grain; if wet weather comes on, many of the stacks will take the wet and be much injured, and brought into the haggard in a bad state, besides being attended with much expense. We would, therefore, strongly recommend carrying the corn out of the stack to the haggard. Any sheaves not fit to bring home to-day will be fit tomorrow or the next day. The days are longer, the weather finer than further on in the season, and all things conspire to make this mode the most economical in every way.

Ploughing.—As soon as the corn is reaped, it should be stooked in rows, at wide intervals, to allow of the stubbles being ploughed up at once. If the stubbles are weedy, the land should be pared with the skim plough, or horse-hoe, harrowed well, the weeds gathered and buried, and the ashes scattered before ploughing; this, if timely executed, will save much after labour, cost, and trouble.

Wheat should be sown this month on the fallow lands, where the system is practised, or on potato land when the crop has been taken out; this, however, greatly depends on the state of the land, which should be neither too wet nor too dry; if in either extreme, time must be given till, by the timely fall of some rain, the land possesses the proper degree of consistency, if too dry; and, on the other hand, to dry off sufficiently, if too wet.

Rye should be sown early in the month, whether intended for a grain crop for soiling, or for supplying the ewes with an early bite; it is a most valuable crop for the two latter purposes, it supplies a bite before anything else, and gives the earliest soiling crop.

Winter Vetches may be sown any time in the month, and is a most valuable succulent soiling crop; though sown at the same time it does not come into use as early as the rye; the rye is past use for soiling when it shoots, but the vetches are not in their prime till they begin to pod, they are then most nutritious; from their trailing habit it is necessary to sow a little rye with them, or, better still, some winter oats, which help to support the vetches, and add considerably to the bulk of the provender.

Bere, should also be sown early in the month, it is a most useful grain, ripening before any other, and giving a supply for bread at the most critical time of the year, between the old and new: it makes an excellent house-hold bread.

Winter and Russian Beans may be sown between the middle of this and the middle of next month. The land should be clean, in good tilth, and well manured; the beans may be sown either broadcast and harrowed in, or in drills from $\frac{1}{2}$ to three feet apart. When the land is clean the broadcast sowing is allowed to produce the heaviest crop; but if the land be dirty, drilling gives a great facility for summer cleaning, and in this case it is truly a useful and profitable fallow crop.

Winter Dun Oats.—This grain has now got universally into repute and has proved itself an excellent and remunerative crop, having, in many instances, superseded wheat. It should be sown early in the month, in fact as soon as harvest operations will allow. It should be sown in dry weather, never in wet. That sown in dry weather will be several barrels more productive per acre, than that sown in wet.

Winter or Black Barley may be sown any time between the middle of this and the middle of next month. It is a very productive crop; but its malting properties have not been sufficiently tested.

Cabbage sown in July will be fit to plant out this month, the land should be both deeply tilled and well manured; in field culture any of the modes proposed for planting rape will be found suitable.

Parsnips may be sown any time during this or the succeeding month; the land should be deeply tilled, well pulverized, and well manured with rich compost, which should be well incorporated with the soil, to produce fleshy, clean roots.

Sheep.—Breeding ewes should now be selected, and by the end of the month some of them admitted to the tup. *Lambs*, and the culled ewes, should be kept on the best and most nutritious pastures, so as to promote the growth of the lambs, and fat the ewes for market.

Pigs.—Stores should now be put up to fatten; food of all sorts and offal being abundant. They will be the better of being let to roam about the haggard and corn fields, to eat up the fallen grain, which may otherwise be wasted, unless there be a plenteous stock of poultry to let out for that purpose. Let them out in the day time, but house them early in the evening, giving a good evening meal, and good dry bedding.

Odds and Ends.—Plash and lay hedges, scour out dykes and water-courses; repair roads; cart home dry bog-stuff to litter the byres and stables with, and as a base to build manure-heaps on; cart home turf for fuel, and limestone to the kilns to burn for manure; turn

* We have but one trifling correction to make ourselves; the word *ειτε* at the beginning of verse 45, which we have translated "then," might be better translated "farther," or "besides," which would improve the sense. (For this use of the word see Heb. xii. 9, where it is translated *furthermore* in the authorized, and *moreover* in the Douay translation.) Verse 44 being a parenthesis, and marked as such in the Douay Bible, verses 43 and 45 are thus connected so as to give the